influencing his contemporaries in other parts of the country. When he went to England for study he was unhappy, and does not seena to have come into contact with any of the great minds of the day. Then, till his appearance on the Indian scene, he was in South Africa. It cannot be denied that there is a narrowness in his thought. The Socialists of to-day whom the Gandhi-rnen attack are, in a sense, in the line of development from the great Liberals who desired to utilise all that was good in the West—its efficiency and its machinery. I cannot but feel that Gandhi has done a disservice to his country by insisting on the East *versus* West controversy. In this respect Tagore is a far greater man. Gandhi does not seem to have clearly understood the West, and his belief, and that of his followers, that the West is decadent and wicked is erroneous, though recent events in Europe tend to play into their hands. They make a good bludgeon for the Gandhi-men to beat Europe with and to answer the Socialists. But India desperately needs more rationalism and more science. Even in a colonial country, nationalism can easily become introverted and rotten. As many of his friends admit Gandhi is not an intellectual man. He is not widely read, he shows little interest in culture, and his ideas on sex distress even his dearest friends. He is essentially a Puritan, though not a sad-faced one.

Gandhi is a product of India at a certain stage in her development, and this involves an ideology akin to that in certain other countries at a similar stage. The backward look to the past, the glorification of handicrafts, the insistence on individualism and Puritanism are all symptomatic of the repressed *bourgeoisie* from Rou*sseau to Hitler.

Gandhi's greatness lies in the fact that he has departed from the path of violence, whether through realism or ethical conviction, and that, without employing any vulgar demagogy, he has harnessed the latent power in the masses.